

"Thou Art Not Far from The Kingdom of God"

—Mark 12:34

(Excerpts from a sermon preached in Omaha, Nebraska.)

By BILLY SUNDAY

A person may be very near the kingdom and yet be lost. Of all sad cases of spiritual ruin, nothing to my mind is more distressing than that of one who has been brought to a troubled conscience and has come near to the kingdom and yet finds himself without.

Of all disasters at sea, none is so pitiful as that in which the vessel goes down within sight of the shore and the passengers can see the towers and spires of the seaport city of their destination, silhouetted against the blue sky as a background.

What became of the young lawyer to whom Jesus uttered these words? I do not know. Whether he entered the kingdom to which Jesus said he was so near, we are not told. But I presume he did not, for if he had I think the Bible would have said so and not leave us to guess whether a man who came to so great an opportunity let it pass by. There is something to me so attractive about his attitude toward Jesus, that is so suggestive at this time, that I have chosen this text.

You Must Accept Christ

Until you accept Christ and are born again by faith in Him, you are out of the kingdom. The moment you accept Him and are born again you are in the kingdom. The difference is not one of degree, but of kind. Between a living and a dead person the difference is one of kind. There are no degrees of salvation. I am

aware that this is repugnant to some minds.

In the cathedral at Strasburg there is a clock so wonderful that some of the ignorant suppose it to have been fashioned by the fingers of angels. It is said that the man who made that clock was not paid for his work, and was angry, and crept into the place at night, went into the tower and touched a secret spring in the clock.

The clock ceased to run. The cock forgot to crow, the milkmaid failed to trip along her way, the anvils did not clang and the apostles did not march in solemn procession. Then they paid the man and he went and put his finger on the secret spring, and the clock began to move. Then the cock crowed, the milkmaid tripped on her way, the anvils clanged and the apostles marched in solemn procession.

The clock would stop or run at the touch of the maker's fingers on the secret spring. The clock was an automaton, and when the man touched the spring it moved. You are not an automaton, but what you lack is the secret touch

(Continued on Page 2)

HINDRANCES TO REVIVAL

By BISHOP WILLIAM CULBERTSON, D.D., President
Moody Bible Institute, Chicago, Illinois

(Message given at Sword of the Lord Conference on Evangelism, Chicago, Illinois, November 24, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."
—Isa. 59:1, 2.

This subject: "Hindrances to Revival" is a great one. I believe with all my heart that God is waiting to do more than any one of us has ever permitted Him to do.

I need not take a great deal of time to develop the thought of the need of revival. We are aware of that need. I was interested in seeing in a publication which came to my desk the other day a statement. The statement was that this is the judgment hour and was based on the fact that there are six specific tremendous, terrific crises confronting the world today. These six crises were enumerated as, first, communism; second, the possibility of world war; third, tremendous and terrifying poverty; fourth, moral corruption; fifth, dead secularism; and sixth, the atomic bomb.

Here are six tremendous crises confronting the human race today. Certainly we need to do something in the face of such catastrophic crises which may descend on us at any moment. Even the wordling is concerned. Even the unsaved man is concerned. That is the reason we have the U. N. That is the reason we have men meeting together to try to find some pana-

cea to meet the need of the hour. God bless your heart, if unsaved men are concerned, how can we who are saved sit complacently by and remain unmoved in the hour of judgment?

I know it is not the judgment of the great white throne. I recognize that it may not even be those cataclysmic judgments which will occur after our Lord has come and taken away His own, in the days of the Great Tribulation. But I know it is a terrific hour. It is an awful day. And it seems to me that there ought to be in the hearts of the people of God, a heart cry for the reviving of the Spirit of God. Oh, that we would see the hand of God! Oh, that we would experience the power of God in an hour like this—and the power of God is enough for an hour like this! These crises are terrifying. They are awful. But they are not too great for God. Oh, that we would see God's hand again!

But, my friends, we can want revival—at least we can say we want revival; we can sing: "Revival; send Revival!" but there is a price to be paid. The church of God has never experienced revival without that price having been paid. No servant of the Lord, no preacher of the gospel has been used of God in revival who has not paid the price. And it is a price that is too much for the worldly Christian. It is a price that is too much for people who are content with such things as they have. Thank God, the Spirit of God in some measure has moved in my heart to give



Dr. Wm. Culbertson

me what I believe is a divine discontent with what we know now of the power of God. That is true of the Moody Bible Institute, as it is true of any contact I have, whether it is in the demomination to which I happen to belong, whether it is in fundamental circles. There is a divine discontent; there is something that God has for us more than what we have experienced.

I mean business about this. I am not playing with it.

Stephen Olford, a young evangelist from Britain, sat in my office some time ago. We were talking about a series of meetings in which he was going to address the students and employees of the Institute. He looked at me and with a penetrating eye he said, "Now, Dr. Culbertson, are there some things that perhaps I should know and should avoid?"

"What do you mean?" I asked. "Well," he said, "you know how it is in some quarters. There are certain ideas about how the Spirit of God is going to work. There are certain pre-conceived notions as to just what phraseology should be used, etc. Maybe you ought to warn me about that."

I said to him honestly (and I say it publicly—I say it now to you): "Brother Olford, if God gives you something to say, say it! I do not care about the phraseology. I am sick and tired of phraseology. That is all a lot of us know. We know how to dot the I and we know how to cross the t, but we do not have the power of God. I have come to the place where, if the hand of God is on somebody, I do not care how he says what he has to say. We need the power of God! Fundamentalism needs the power of God. The Moody Bible Institute needs the power of God. Your churches need the power of God."
(Continued on Page 2)

SPEAKING IN TONGUES IS NOT THE BIBLE EVIDENCE OF THE BAPTISM OF THE HOLY SPIRIT

1. The Case of Speaking in Tongues at Pentecost Did Not Indicate That It Was the Necessary Evidence of the Baptism in the Spirit or Fullness of the Spirit.
2. In the Second Bible Case of Tongues It Was for Another Purpose, Not as a Required Sign.
3. In Acts 19:1-6 Tongues Are Not Mentioned as a Necessary Sign of the Fullness of the Spirit.
4. Bible Examples of People Filled With the Holy Spirit Without Speaking in Tongues Prove Tongues Unnecessary.
5. Great Soul Winners of All the Centuries, Filled With the Holy Spirit, Have Not Talked in Tongues.

By EVANGELIST JOHN R. RICE

One good Christian brother of a Pentecostal assembly said to me, "Speaking in tongues as the initial evidence of the baptism of the Holy Spirit is our principal doctrine." I think he did not mean that speaking in tongues was more important than the plan of salvation by the blood of Christ, nor than the inspiration of the Bible, nor Christ's virgin birth, incarnation and bodily resurrection. Surely he would agree that these great foundation doctrines are more important than speaking in tongues. But I think he meant that speaking in tongues was the most distinctive doctrine of his denomination, the one that sets his group apart from others

more than any other single doctrine.

Notice carefully that our brother did not say that the fullness of the Spirit, as soul-winning power, was the main distinguishing doctrine, but the teaching that speaking in tongues is the initial evidence of this power of the Holy Spirit.

I mention this statement because I believe it represents the attitude of many people. It shows how important in their understanding of Bible truth is their doctrine of speaking in tongues. Now here is an amazing thing:

Before me is a booklet, *Speaking in Tongues—the Initial Evidence of the Baptism in the Holy Spirit*,

by Pastor Donald Gee. It is published by the Full Gospel Publishing House, Toronto, Canada. Donald Gee is a well-known writer of the Pentecostal movement. I have been impressed with his sweet spirit and have been blessed by his written messages. Mr. Gee says:

"Now the doctrine that speaking with other tongues is the initial evidence of the Baptism of the Holy Spirit rests upon the accumulated evidence of the recorded cases in the book of Acts where this experience is received. Any doctrine on this point must necessarily be confined within these limits for its basis, for the New Testament contains no plain, categorical statement anywhere as to what must be regarded as THE sign. Nevertheless the circumstantial evidence is quite sufficient to clearly reveal God's mind and will in the matter."

Note again this statement, "... the New Testament contains no plain, categorical statement anywhere as to what must be regarded as THE sign."

To this I think every intelligent Bible student will agree.
(Continued on Page 4)

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Hindrances To Revival

(Continued from Page 1)

God. We had better stop worrying about how folks talk. Oh, yes, I believe in Scriptural language. Don't misunderstand me. But I am a lot more concerned that somebody know what he is talking about, rather than to mouth out something that somebody else has said.

That, in my estimation, is one of the great weaknesses in fundamentalism. We have gone over a lot of phrases that our fathers used and, I believe, understood in their hearts; but to us they are just so many phrases. Until the Spirit of God burns in our own hearts they are going to still be empty phrases. Oh, may God give us something of reality! Oh, the need—the need of the world!

Now, facing that need, facing the crises of this hour—if we are going to have the moving of the Spirit of God, what is the price we are going to have to pay?

I could answer that question, I think, in one short, startling sentence. I think the price we have to pay is the bitter, excruciating pain of self-crucifixion. I think that will take care of everything.

Under God I want to try to break down that statement. Somehow or other in our interpretation of the Word of God we have come to use some phrases and use them so generally that they mean nothing specific. As we turn to the Word of God may the Spirit of God open our hearts to see specifically what is involved in the crucifixion of self.

I thank God for the privilege of contacting almost a thousand day-school students at the Moody Bible Institute week after week. Those of you in this area who are in the chapel services, for example, know what we are driving at. We are driving at Christians living. Not for one moment will I minimize Christian doctrine. I believe in it with all my heart. In fact, there is no Christian living without Christian doctrine. But, beloved, a lot of us have theoretical knowledge of the Word of God with very little experimental knowledge, and I long for those students at the Moody Bible Institute to so know God and to so be transformed by the Spirit of God that their very lives will speak of God as they go out into the presence of those to whom they minister.

There are some things which

if allowed to stay in our lives; there are some things which—unless we take them and tear them from our very heart and have done with them and in the Spirit of God go on with God—are going to prohibit the moving of God's Spirit in power. What are they?

Pride Hinders Revival

Well, without trying to enumerate them in any sense of importance I mention first, pride. There are three kinds of pride. There is the pride of face, the pride of race, and the pride of grace.

Yes, there is the pride of face. We see that about us. Folks try to make themselves something that they are not. Then there is the pride of race, the pride of national supremacy. Then there is the pride of grace. The Spirit of God is the spirit of humility, and I believe that as soon as we vaunt ourselves, as soon as we attract attention to ourselves, as soon as we make out ourselves to be something beyond what we are (and even what we actually are is only by the grace of God), we are going to hinder the working of the Spirit of God.

You remember the Corinthian church had this trouble. In the fifth chapter of I Corinthians we read about that awful sin which they permitted in their presence. Look at verse 2: "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." And then in verse 6: "Your glorying is not good." Oh, if we could just see that our glorying, our pride, our being puffed up about anything—even a legitimate

thing—is not good. What have you, my brother, to be proud of? What have I to be proud of? Absolutely nothing! As far as anything I have done or anything that is in me, instead of being proud of it, I am ashamed of it. If there is anything in me that has accomplished good, if there is anything in me that does the work of God, it is of God, not of myself. The apostles said, "By the grace of God I am what I am." Oh, let us believe it! It is so easy to be proud! (I am speaking of myself.) People come to me after I have preached and say, "That was a good sermon." Don't tell me that!

You remember the story of the old Puritan father. Somebody came to him and said, "That was a great sermon, Preacher."

He said, "The Devil told me that before I left the pulpit!"

Pride! If you are not walking with God you can get offended very quickly, can't you? Somebody passes you by and does not see you or does not speak to you—oh, what a sin pride is! How it hinders the working of the Spirit of God!

I had a paper come to my desk a couple of months ago which said that there are various kinds of pride: the pride of birth and rank, pride of wealth, pride of respectability, pride of personal appearance, pride of reputation, pride of independence, pride of learning, pride of superiority, pride of success, pride of self-reliance, pride of ability, pride of self-will, pride of bigotry and pride of resentment. It is a long list, but it is true.

Has God used you, my brother? Then give Him the glory. Has God blessed that church of yours? Give Him the glory!

I always want to take out a

(Continued on Page 3)

"Thou Art Not Far From The Kingdom of God"

(Continued from Page 1)

of God in your life. When that touch is applied, you will become all that God intended you to be; and that touch will not be applied until you accept Jesus Christ. A difference between the clock and you is that it was an automaton, while you have a mind.

It is sad to see a thing that would be perfect if it did not lack one thing.

Why do you resist the preaching of the Word? If I stood up here and asked you to be a thief, if I stood up here and asked you to be a drunkard, if I stood up here and asked you to be a degenerate, if I stood up here and asked you to be a libertine, you would have a right to refuse to do as I asked.

Why Do You Refuse?

But why is it that when I stand up here and ask you to be a Christian, you refuse? I can't understand it. I can't understand why any man should resist that invitation. Omaha is enjoying a condition that no other city in the country is enjoying. There have been elements discovered among you that you did not know you had. You are in a condition of mind to receive God's truth that does not exist in any other community.

Some say: "If you want to lead me to God, convince my reason."

I have all respect for the doubting man who is in earnest. But the man with a modicum of sense and a big lot of self-conceit, who questions when he doesn't know any more what he is talking about than a dog knows about astronomy or than a tomcat on the backyard fence knows about the oratorio of "The Messiah," I've no respect for him. He is a mutt.

This young man belonged to a profession. No man is more exposed to assaults of infidelity and is more prone to skepticism than a lawyer. He lives in an atmosphere of argument. He is moved by no emotion of faith. And yet the legal profession has furnished some of the brightest lights that have blazed for God.

I don't know a man who is farther from a kingdom of God

than the man who does not think seriously.

Not Far From the Kingdom

We have too many people reducing religion to an ethical code. If Jesus Christ were on earth today, and if He would deign—I don't know that He would stop to do it—but if He would deign to notice high church people, He would say: "Thou art not far from the kingdom of God."

No honest man or woman is left in the dark. Some skeptics are argumentative. They are religious pugilists. Their hands are against every man.

Stop fighting against every man. Stop fighting against God—you are a fool!

"Thou art not far from the kingdom of God." Hang your hopes on the cross, where your mother hung her hopes and where thousands have done here in Omaha.

This young man was amiable and he was moral, of sound principle. He was a gentleman from head to his feet, but that wouldn't save him. He was an upright man, but that would not save him.

Some of the best of men are in the legal profession. And some of the men in that profession are the most precious, most mendacious, two-by-four fourflushers on earth.

But his good qualities were not enough to save him. They brought him near, but they did not bring him in and they can't get you in.

Morality Cannot Save

It doesn't make any difference whether you are moral or whether you are not; so long as you are out of the kingdom you are lost.

This young man was not a booze-hoister. He didn't go down the line so fast you couldn't see him for fog. He didn't knock the collar off a glass of suds and put it under his belt and try to drink the bunch under the table. He was a good man.

If morality would have saved him, Jesus Christ would have said so. It will never save you.

I'll venture that no man or woman looking into my face is living according to a higher standard of morals than that young man, but that didn't save him

Dr. Bob Jones Says:

A few days before Bob Jones University closed for the Christmas holidays, I requested the secretary of extension to give me a report on the work done in the field by our "preacher boys" since school opened about the middle of September. This report is not complete, but these are the figures, and they are astonishing. In South Carolina, North Carolina, Tennessee and Georgia, these young men who are preparing for the ministry either individually or in groups have conducted 3,688 services. They have led to the Lord Jesus Christ 5,372 souls, and 3,132 backsliders have been reclaimed. Remember, this covers a period of less than four months and the report is not in full. It has been impossible to get a full report of all the work done and results accomplished. Last year during the entire nine months, the ministerial students led approximately 7,000 to the Lord Jesus Christ. During the summer time, they won over 15,000 to the Lord, and now to this number can be added 5,372 for the past four months. This makes a total of 27,372 souls led to the Lord Jesus Christ by ministerial students in Bob Jones University since the doors of the new plant were opened for student enrollment less than fourteen months ago.

If a scientific laboratory is necessary for students of science in an educational institution and if students have to have practice teaching to get certificates to teach school, certainly young preachers should have some kind of field laboratory training and practice preaching if they are going to make real ministers of the Gospel. The Bob Jones University ministerial students in

their undergraduate work take Greek, Hebrew, speech, English, literature, history, science, and all the regular academic subjects that are required by the American Association of Theological Seminaries; and in addition to all this, they get field training and at the same time, they win the lost to the Lord Jesus Christ.

Remember, Bob Jones University is not a preachers' university any more than it is a teachers' university or university for the training of business men and business women; but almost one thousand of our enrollment this school year are studying for the ministry. Our students are taught that life is not divided into the secular and the sacred but that everything is sacred. Every task which a Christian undertakes and which he does in the name of the Lord Jesus Christ is a sacred task.

Don't you think that you Christian people on the basis of this marvelous report (and remember it is a conservative report) should help Bob Jones University financially during 1949? Don't you think that the institution is entitled to at least some of the money that God has given you? We are hoping to make a wonderful record in 1949 in our effort to raise our million-dollar Student Loan Endowment Fund. It has not been going as well as we expected it to go, but we started rather late in the year 1948. We believe that you will stand by us in 1949. We are counting on you. Don't disappoint us, please. Let us hear from you. Thank you and God bless you.

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and that won't save you.

Understand me: I think his morality and his geniality were in his favor. Jesus said that the publican and the harlot would precede the moral man into Heaven. What He meant was that it isn't so hard to convince a publican or a harlot that he or she needs Jesus Christ.

It isn't hard to convince a drunkard or a down-and-outer that he is all wrong and needs to get right; but it is hard to convince a moral, virtuous, respectable and refined man that he needs to be born again.

In the days of Jesus the hardest people to win from sin were the respectable and refined. The same is true today. The last people to come into the kingdom of God are the refined, respectable and virtuous men and women.

Your morality is to be admired. It is the best thing outside of religion, but it isn't religion and it isn't enough. You must confess Jesus Christ.

God's Law the Compass

You may say to me "Isn't that a small thing to keep me out of Heaven?"

I've never had the audacity to sit in judgment on the decrees of God. The only law of salvation I know is His law.

You wouldn't think of getting on a ship without a compass, to cross the ocean. With a compass, it can go to Liverpool and not deviate two miles from its route unless driven out of it by storms.

God's law is the compass; the plan of redemption is the best thing. That is why God gives it. It is the only thing.

There is only one other way mentioned in the Bible by which men might be saved, and that is by the keeping of the whole law. But we can't keep it now.

The old law said, "Thou shalt not commit adultery," but Jesus said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

You don't have to break every link in a chain in order to be free. You don't have to commit more than one sin to be a sinner.

This man doesn't lie, but he commits adultery. This man doesn't commit adultery, but he blasphemes. Sinners, every one of them! Sin is sin, no matter whether great or small.

What has produced this state of

mind? Preaching. There has been preaching in this city for years. There has been preaching here for six weeks.

Cannot Plead Ignorance

You can't stand before God and plead ignorance.

It is said that when Aaron Burr was a student at Princeton a great revival was held there and large numbers of the students were converted. It is said that in that revival at Princeton three men who afterwards became presidents of the university were converted.

Burr listened to the preaching and became very much concerned. He went to a member of the faculty and consulted him about it, asking whether he ought to give his heart to God.

"I think I would wait, Mr. Burr," he was told. "I wouldn't be carried away by the excitement, if I were you."

The young student took his advice.

Aaron Burr is in Hell at this minute. He dipped his pen in infamy and wrote his name beside that of Benedict Arnold.

A great many people suppose that after they have accepted Jesus Christ as their Saviour, made a public acknowledgement of Him as such and joined a church, that that is all there is to a Christian life. Well, there is something more that comes by way of experience. I am one of the kind who believes that there are constant and increasing blessings to be had if you will pay the price, but it costs something to know the fullness of God's power and to be able to have God answer your prayer.

Why Don't You Come?

Oh, why don't you come? If the church members would only work and pray as they should! Some of you are not worth the powder it would take to blow you up. If I had shown as little interest in this revival as some of you have, not one person would have come down these aisles.

The love of God has helped to bring you to your present state of mind. I could stand here and show you how this is true a hundred ways, but I must go on. God is so good to you. You are alive today, not dead. God has been patient and has been waiting for you to come to him; He is slow to turn against you.

"Thou art not far from the kingdom of God," but it's a dangerous place to stay in.



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Hindrances To Revival

(Continued from Page 2)

little time when this subject is up for discussion to mention something on my heart. I fear it is a pet phobia of mine, but it seems to me that it at least has a germ of truth in it. I get a little bit afraid when a preacher is always talking about my church and my meeting and my people. Bless your heart, when was the church ever yours? It is the Lord's, isn't it? It is not mine; it is not ours. It is God's. Oh, let us get to the place where we recognize that any usurping to ourselves of credit, any being puffed up, any being proud is actually going to hinder the working of the Spirit of God.

And you can be proud about some things that in themselves are quite legitimate. You can be proud about your knowledge of the Word of God. You can be proud about how many souls you have led to Christ. You can be proud about how much of the Word of God you have memorized. All of these things in themselves are good. But, oh beloved, to be able to see ourselves as nothing, absolutely useless, as worse than useless, before God! What did our Lord say? He said that after we have done all, we are still to say that we are unprofitable servants. Oh, we are! It seems to me that the price of revival involves utter humility before God, a bowing of ourselves, a prostrating of ourselves that involves the confession of our sins, that involves humiliation and the understanding that there is no power in us, that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). Pride will hold back the power of God!

Prayerlessness Hinders Revival

Prayerlessness will hold back the power of God. The church that was formed in a prayer meeting—how in the world are we going to continue unless we have a prayer meeting, unless the people of God are praying? Oh, I know we can be so perfunctory in our discussion of this matter of praying. And as I come to you I want God to speak to my own heart again and afresh about it. Are we laying hold of God in prayer? Do we know what it means to really pray?

I look about me and see that some churches do not have prayer meetings. I had an interesting experience in the first church I was called to minister to. I got there and they did not have any prayer meeting. They did have sense enough to get rid of the preacher ahead of me because he wanted to have a dance in the church, but they knew very little about the Word and had no prayer meeting. We gathered them together for prayer. (I say this in the hope that it may be an encouragement to some of you who may be in a similar circumstance.) Mrs. Culbertson and I would walk home from prayer meeting on air when some more folks in that little group grew to the place where they were learning how to get hold of God in prayer. Some of them are still going on with God, praise His Name!

Preacher, how much are your people praying? How much do you pray? "Oh," you say, "my people aren't interested in prayer. I can't get them to pray." Well, I know something about that. But you know I have also found this out: there are always some whose hearts the Lord will touch. It may not come overnight. Some of my dear brethren, especially young men, want everything to happen overnight. I, too, had the temptation, still do on occasion. We go in and think we are going to change a church, make it from black to white in thirty seconds. It does not work that way. Oh, my dear young pastor, let me say this to you. You stay with your people for a couple of years, feed them on the Word of God and love them, and in almost every instance at the end of two or three years you will be able to do almost anything with those people. I know there are exceptions. I know about that ornery deacon you have. You do not need to

come up after the service and tell me about him. But there will be some whose hearts God will touch. Oh, are we laying hold of God?

Now, I admit that it is not easy. I remember in the days of pastorates when I would give myself to prayer. Sometimes those minutes would go slowly. Dr. Oswald Smith told me something that was a great help to me in this connection. He was not talking just to me—I just happened to be in the conference. He said, "Some of us do not do all of our praying on our knees. Sometimes we walk up and down and pray. Sometimes, so that there will be enough of praise in my prayers, I take some of the Psalms and either quote them or read them—from Psalms 100, and so on. That is my prayer book." It is all right to have the Bible as your prayer book. You may have compunction or conscience about some other prayer books but you do not need to worry about the Bible as your prayer book. Oh, that the note of praise would return in our prayer!

Most of us have the "gimme's," don't we? We say "Give me this and give me that." Oh, for the note of praise!

I am reminded of a story that Canon Haslam told a few years ago at Founder's Week Conference. He said over at the Sialco Convention in India back a number of years ago, while Praying Hyde was still living, they were having a prayer meeting prior to the opening of the convention. A number of them had gathered together, Indian Christians as well as missionaries. It was a particularly solemn time because there was real need, real difficulties. These difficulties had been mentioned. In fact, they had been more than mentioned; they had been discussed at some length. The leader of the convention said, "Let's take time to have a prayer before we discuss any more problems. We will have a season of prayer later, but I feel led to ask Brother So-and-So to lead us in prayer right now about the things that we have been discussing." And he called on an Indian Christian whose name I have forgotten. The Indian Christian got up and started to pray. I cannot quote it verbatim, but it ran something like this: "Oh Lord, we thank Thee that Thou art our light and our salvation. We thank Thee that Thou art the strength of our life. Thou art our shepherd. Thou art our rock. Thou art our fortress. Thou art our covert in the time of storm." On and on and on he went, telling the Lord who he was, what He was to His people. Then he said, "We pray in the name of the Lord Jesus. Amen."

Well, of course nobody said anything; it was in a meeting. But afterwards one of the missionaries sidled up to the Indian Christian and said, "Brother, you were asked to pray specifically about certain needs, certain problems. Why didn't you do it?"

The Indian Christian looked at him in frank amazement and said, "I did!"

"You did! What do you mean you did?"

"Well," he said, "what do you mean?"

"Well, you should have asked the Lord to give us wisdom with regard to this particular problem and to manifest His power in overcoming this opposition, this other problem that we have. You did not do that. All you did was to say to the Lord that He was your light and your salvation, that He was your strong tower, that He was your helper, that He was your comforter, that He was your shepherd."

The Indian looked up and said, "Well, isn't that asking? You see, all that we were asking for, the Lord wants to supply. If we need guidance I was just thanking Him that He is our shepherd. We will get the guidance."

I wonder if we see it!

"Ye have not, because ye ask not," James 4:2 tells us. Do not let any preconceived notion about prophecy, do not allow any preconceived notion about how God is working today hold us back

from importunate, pleading prayer for the power of God. You know that God has ordained that many of His blessings will come to us only as we pray. God help us to stop playing at the business! Oh, that there was a burden! I like that word, that Old Testament word, **burden**. Oh, preacher brother, do we know anything about a burden? If you have a burden on your heart you will pray.

Worldliness Hinders the Working of God

The third thing is that worldliness prohibits the working of the Spirit of God. Anything is worldly on which the Lord cannot put His seal of approval. I know there are certain things we think of immediately when we mention worldliness. But, beloved, anything on which the Lord cannot put His seal of approval, is worldliness. It is not of God. Oh, how easy it is to be worldly. How we like to pamper the flesh. Some of us would rather discuss politics, tell jokes and be concerned with world events than we would to talk to God. I am not against telling jokes. It is good to laugh once in a while. It is especially good for a preacher to laugh once in a while. But we can like those things more than we like the presence of God. It is a serious thing, a dead wrong thing if we are spending more time in that than we are with God. Maybe that is the reason for our powerlessness. May God drive the stake deep into my heart and into your heart!

Uncharitableness Hinders God's Power, Too

The fourth thing I would like to mention is pettiness, lack of love, lack of charitableness, lack of grace, that quickly biting criticism which quenches the Spirit of God. In Ephesians 4:31, 32 it is put this way: "Let all bitterness, and wrath, and anger, and

clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Oh, that God would teach us something of the love of Christ!

In at least three or four publications during the last month or two I have seen a quotation from A. B. Simpson. He said, "I would rather play with forked lightning or take in my hands live wire with their fiery current than to speak a reckless word against any servant of Christ or idly repeat the slanderous rumors which thousands of Christians are hurling on others to the hurt of their own souls and bodies. You may often wonder why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice or an idle hour of thoughtless gossip is pursuing you on its way as it describes the circle which always brings back to the source from which it came every shaft of bitterness and every idle and evil word. Let us remember that when we persecute or hurt the children of God we are but persecuting Him and hurting ourselves far more." And then this little prayer of Dr. Simpson: "Lord, make me as sensitive to the feelings and the rights of others as I have often been to my own, and let me live and love like Thee."

Oh, yes, sometimes we have to speak out. I recognize that. Sometimes we must take a firm stand. I understand that. But all this reckless speaking, this abandoning ourselves to stories which—well, if they are true why should we broadcast them? It only hurts. I think that can hold back the power of the Spirit of

God. In Ephesians 4:30 we are told: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Oh, may God help us in these days!

I am not critical of any movement. Do not read into this any movement. I am not thinking of any movement, as God is my witness. But I see the danger, the tremendous danger in these days of bringing in worldly plans and worldly ideas and having a great movement which is actually void of the Spirit of God. It is possible! We get to depending so much on worldly psychology and worldly ideas about how things should be done to get results that we have displaced the working of the Spirit of God. I am speaking to my own heart here. There are some devices that we ought to use. When they are of God, may God help us to use them and use them effectively. But let's remember that when every last idea of wise men has perished, God can still work. He can raise up children to Abraham from the stones, if necessary. He does not need our ideas. He will use them if they are of Him, but He does not need them. He is not bankrupt. That is the reason God takes hold of some nobody, somebody who by every test of the world ought to be back in the backwoods and God uses him to shake a world. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

God help us not to be indolent; God help us not to be lazy. We ought to plan—I am not against that. But, Oh, let us make sure that we have the mind of God in our plans. Let us make sure that we are not resorting to the devices of the world. God help us to get away from Hollywood and to know the upper room in Jerusalem. If out of hearts of love for

(Continued on Page 4)

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Speaking In Tongues

(Continued from Page 1)

There is not a single statement, either before Pentecost, nor at Pentecost nor after it, in which the Bible speaks of the gift of tongues or speaking in tongues as the evidence, or the initial evidence or part of the evidence of being filled with the Spirit or baptized with the Spirit. This is a doctrine not founded upon a single clear statement in the Word of God!

Do not misunderstand me. I did not say that the duty to be filled with the Spirit is a doctrine not clearly stated in the Bible. That doctrine is clearly stated. I did not say that the gift of tongues is not clearly discussed in the Bible. It is. But I say that the Bible nowhere says that speaking in tongues is the Bible evidence or even the initial evidence of the fullness of the Holy Spirit. That is a doctrine founded on inference alone, or on human reasoning, not on any statement of the Word of God.

1. The Case of Speaking in Tongues at Pentecost Did Not Indicate That It Was the Necessary Evidence of the Baptism in the Spirit or Fullness of the Spirit

In Pentecost we clearly have a model revival. There the disciples for the first time were empowered to carry out the Great Commission and begin the evangelization of the whole world, under the command of Christ. And there, after waiting in the upper room, one hundred and twenty were wonderfully filled with the Holy Spirit and spake with other tongues as the Spirit gave them utterance (Acts 2:4). But is there evidence in this account that the speaking in tongues was the necessary evidence or the initial evidence of the fullness of the Holy Spirit? There is not! We have already shown that there is no clear statement anywhere that speaking in tongues is the Bible evidence of the fullness of the Holy Spirit. Now we must plainly draw the inference that if that were an important doctrine of the Bible, it would be stated in connection with Pentecost when speaking with tongues first appeared in the New Testament.

We believe in the virgin birth of Christ because that is clearly stated in Isaiah 7:14, in Luke 1:31, 32, in Matthew 1:20. We believe in the bodily resurrection of Christ because it is clearly related in each of the gospels and then referred to repeatedly in the Acts and the Epistles. We are not left to infer this important doctrine.

We believe that salvation is of grace and not of works because the Scripture plainly tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). We do not need to have this doctrine depend on inference or logic.

Christian duties are plainly commanded throughout the Bible. It is wrong to steal, for the Bible plainly says, "Thou shalt not steal," and the New Testament repeats the admonition. So the duties of forgiving our enemies and of praying for those who despitefully use us, of giving to the poor, of winning souls, are repeatedly stated. There is not a single important Christian duty which is left to inference or logic. Every one is clearly stated.

For example, the Scripture plainly commands, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). It is not left for us to infer that we should be filled with the Spirit. It is plainly commanded.

I insist that it is a duty for us to be filled with the Holy Spirit, because it is stated in the Bible. And if the fullness of the Spirit at Pentecost was proved simply by speaking in tongues I believe that the Bible would clearly say so. No one has a right to command me to seek what the Bible does not command me to seek. And the Bible nowhere commands

that I should seek to speak in tongues. It is never anywhere mentioned as a duty, nor as a necessity, nor even as a privilege! Speaking in tongues is mentioned as the least of the gifts, people are encouraged to seek other gifts instead of this one, and the enthusiasm of the people at Corinth for speaking in tongues was plainly discouraged. The fact that the Bible does not command that we speak in tongues seems to me to be the clearest proof that God does not count that the evidence of the fullness of power.

There are two very strong reasons for us to disbelieve that speaking in tongues was the essential evidence of the fullness of the Spirit at Pentecost.

The first reason, as I have mentioned, is that the Scripture nowhere said speaking in tongues was the essential evidence. But look again at detailed Scriptures where that teaching could have been given and was not.

When Jesus spoke to the disciples in Luke 24:49 He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Not a word is said about speaking in tongues as the evidence.

Again in Acts 1:4, 5 Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Not a word is said about speaking in tongues.

Then at Pentecost itself, in the second chapter of Acts, the account merely records the fact that people of many nationalities heard the gospel in their own tongues wherein they were born. The inference of the account in the second chapter of Acts is very clear: the preaching of the gospel and witnessing with power were the important things. It was only an incidental and useful miracle that those who needed to speak in other languages, to people who used those languages, were given the privilege of doing so. The tongues were not important; the message given was important. It was of exactly the same importance whether it was spoken in Latin to the Romans or in Greek to the Greeks or in Aramaic to the native Jews at Jerusalem.

The account of the pentecostal revival at Jerusalem does not state that speaking in tongues was the Bible sign.

The other strong reason for not believing that speaking in tongues was the Bible evidence of the filling of the Holy Spirit is that another evidence, entirely different, was promised. Jesus, questioned about His promise that they should be baptized with the Holy Ghost not many days hence, replied, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The power was itself the evidence. I cannot imagine that Peter and James and John and the rest of the hundred and twenty could have any doubt about it.

There was a sound of a great rushing mighty wind. But that is not what they had been told to expect. It was not the sign, the evidence of the fullness of the Spirit.

There were the cloven tongues like as of fire that rested on the disciples, a wonderful miracle, beautifully symbolical. But that is not what they had been told to expect; it was not the sign, the evidence of the fullness of the Holy Spirit.

They talked in the languages of others who needed to hear the gospel, and that was a wonderful miracle. But it was not what they had been told to expect; it was not the sign, the evidence.

But when three thousand people turned to God that day under the mighty power of the preach-

ing and testimony of these same Spirit-filled disciples, that was the evidence! "Ye shall receive power, after that the Holy Ghost is come upon you," Jesus said. They received the power, so they knew that the Holy Ghost had come upon them.

Jesus had said, tarry ye in the city of Jerusalem, until ye be endued with power from on high." And when the mighty power of God to convict and save sinners was manifested in the salvation of three thousand souls, not a one of those hundred and twenty who had waited for this very same power could doubt the evidence before them. The power to win souls is itself the evidence.

Since God gave another sign, another evidence, of the fullness of the Spirit, it seems to me wrong and foolish for us to believe that speaking in tongues is the evidence, when God said nothing of the kind.

2. In the Second Bible Case of Tongues It Was for Another Purpose, Not as a Required Sign

There are three cases in the book of Acts where Christians spoke with other tongues when filled with the Holy Ghost. One we have discussed, the account in Acts 2:1-11. The second case is found in Acts 10:44-46. There the Scripture says:

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

This incident is some eight years after Pentecost. God had dealt specially with Peter to get him to undertake preaching the gospel to the Gentiles. At last, after being prepared by a vision and the voice of God from Heaven, Peter went with the messengers sent by Cornelius and told Cornelius and his family how to be saved. Immediately they trusted in the Saviour for whom their hearts had hungered and were filled with the Holy Spirit. Then, in more than one language, they praised God so that Peter and the Jews who came with him understood their praises and decided that these Gentiles were saved.

Notice again that the Scripture does not say that the speaking in tongues was the initial evidence of the fullness of the Holy Spirit. It simply records the fact that these Latin-speaking soldiers, Cornelius and his household, including his servants and his family, we suppose, spoke in languages such as these doubting Jews could hear and understand, and to be sure that they were saved. Here the incident is not called a gift of tongues. The Bible does not say, even, that it was miraculous.

A little study of the circumstances will show why the speaking in languages, (we suppose their own and that of the Jews) was again a very practical matter, as it was at Pentecost. In the following chapter we see Peter called before the apostles and accused by them. They said, "Thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:3). And Peter rehearsed the matter from the beginning to them and told of the miracle of the sheet let down from Heaven and the wild beasts and creeping things and fowls of the air, and the voice from Heaven, saying, "Arise, Peter slay and eat," and how God made it clear to him that he was not to call anything common or unclean which God had cleansed. He told how the three men came from the house of Cornelius in Caesarea and how the Holy Spirit bade him go with them. As a safety measure so he would not be misunderstood, Peter had taken six brethren with him as witnesses. And then Peter said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like

(Continued on Page 5)

Hindrances To Revival

(Continued from Page 3)

the Lord Jesus, of utter devotion to Him we pray, we will know what God can do. God deliver us from fleshly plans!

Formality Hinders Revival

Let me give you something else: formality. Oh, how stiff we become, how punctilious in our observances. We go through the form—and I am not talking against form itself. But I warn against the form of godliness which is devoid of the power thereof, which denies the power thereof. Oh, that God would so stir us in our hearts that we would have done with just following forms. We pride ourselves upon our faithful attendance. We congratulate ourselves upon keeping our pledges. I wonder how much love is in it and how much sacrifice. I wonder if we are offering God something that costs us nothing. A form of godliness!

You remember the story of how the Lord Jesus stood over against the treasury, when the widow came and cast in two mites, and how He said she cast in more than they all. She cast in all her living. There was not any form there; that was reality. That was not putting something in the offering plate just to be respectable. That was sacrificial giving. How much do we know of reality—not just form; not just getting up and praying when the prayer meeting is open, praying just because that seems the thing to do; not just putting something in the offering plate for missions when the plate is passed because that seems to be the thing to do; not staying for the church service because you feel, "Well, if I don't go folks will not think I am spiritual." Oh, how much of reality do we know? If it is just a form, that is one of the reasons the Spirit of God is not moving in our midst. It is wonderful what God will do for just a few people, even a half dozen people, who really mean business with God, who get outside the rut of form, whose hearts are perfect toward God. I prayed more than once when I was in the pastorate—prayed with tears coursing down my cheeks and with my bosom heaving—"O God, give me twelve men and women in this church who really mean business for Thee, who are out and out for Thee, and we will move the world." God has already done it. He took twelve men and did it. He can do it!

Any Sin Between You and God Hinders His Power

Then there is this matter of unbelief, this matter of praying and not believing that we have. "Without faith it is impossible to please him." Do you believe that God will meet you? As I search my own cold heart, so many times I confess I wonder if I really believe that God would do it. Beloved, He will. Perish, unbelief! Be gone, unbelief! God is able. God is ready. God is waiting. God help us to enter in!

Then there is the matter of selfishness, and the matter of indifference.

And we might go on and on and on. But these things, if they are in our lives, are going to hold back the power of the Spirit of God.

What does it mean to be crucified? What does it mean to pay the price for revival? It means to do to the death our members which are upon earth. It means to have done with sin in all its forms, gross sins, or the things that the world looks upon and says, "They are not so bad."

Is God speaking to you? Will you let Him probe into your heart? Will you let Him put His finger upon the thing in your life that may be displeasing Him, that may be hindering His power in your life? Do not worry about the person sitting next to you. Do not worry about your church, your deacon. Just ask yourself, "What about my relationship to God?"

There is a wonderful sentence in

King Solomon's prayer in the eighth chapter of I Kings. I think King Solomon was praying for all who in the passing of years would come to the temple to worship Jehovah. Among other things he prayed this: "What prayer and supplication soever be made by any man, or by all the people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: Then hear thou in heaven thy dwelling place..." He is praying: "Lord, the man who shall know the plague in his own heart, the man who shall know the sin of his own soul and the need of his own spirit, who, as he stands before Thee recognizes the plague of his heart; the man who is earnest, who is sincere, who is honest, who is importunate, who lays hold feverishly upon the promises of God—O God, when that man stands and prays, hear him!" And God will!

I do not know the plague of your heart. I do not know the plague of my heart. But if we are ever to know the revival of God, we must stand before God and have that thing dealt with, even though it means bitter tears, even though it means scalding tears, even though it means confession and restitution.

"Oh," you say, "Isn't there some other way?" No. "Isn't there some short-cuts?" No. "Isn't there some other way I can be a great and mighty preacher and have people feel that I know God? Isn't there some shorter way?" No, there is no shorter way! We must be willing to allow God to deal with us if we are going to have the fullness of the Spirit of God. God help us to face it!

I firmly believe that in this very hour decisions can be made and sealed by the Holy Spirit that will revolutionize the history of the United States of America, not only in this year, not only in the next decade, but until Jesus comes. Oh, that we would believe God! I do not care how big you are; I do not care how little you are. If you mean business with God, God will work through you, and even the course of the world's history can be changed.

PRAYER: O God, our Father, how we thank Thee that we are Thy children. We praise Thee that Thou art faithful. We deserve only Thy wrath. Even as Thy children we have failed Thee so much. We come before Thee in contrition. We come before Thee in humility knowing that there is no good thing in us. We praise Thee for Thy patience, Thy long-suffering, Thy grace. Lord, Thou knowest all that has been going on in our hearts. How we thank Thee for gathering together a group like this one, a group in which so many of us are longing for something more of Thee than we have ever known before. O God, we cry out that unless Thou dost go with us, carry us not up hence. Lord, we do not want to go back into the pulpit, we do not want to go back into the church powerless, impotent. So, Lord, Thou dost honor faith. Many of by faith have made decisions. We have said, "O God, we are done with these things that hold back Thy power. We are done with these sins that hinder the work of the Spirit of God." O God, seal them by Thy Spirit. We pray that they may result in glorious victory for the Lord Jesus, that as we go back we shall go with the power of God resting upon us.

We ask it not for our glory. God, Thou knowest our hearts. We ask it not for our glory; we ask it for the glory of the blessed, all-glorious, perfect Son of God who alone is worthy to receive the honor and the glory and the majesty and the power and the dominion, world without end. Blessed Spirit of God, continue to move on our hearts, continue to meet with us in this conference. We commit ourselves into Thy care. May we go a little farther with Thee than we have ever gone before. In the name of the Lord Jesus Christ we ask it. AMEN.

Speaking In Tongues

Continued from Page 4)

gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:15-17). It was "the gift of the Holy Ghost," Acts 10:45 says. Notice that Peter says that the gift of the Holy Ghost was obvious to him and his six Jewish witnesses and that he thereby decided that God had given to the Gentiles "the like gift as he did unto us, who believed on the Lord Jesus Christ." In other words, Peter by the praises of these converted Gentiles, which he heard and understood, was convinced that the Gentiles were saved.

And those who heard Peter describe the matter came to the same conclusion. The following verse, verse 18, says, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Why did Cornelius and his household speak in tongues, that is, with languages? Why, they spoke certainly in languages that Peter and his six Jewish friends could clearly understand, that by their testimonies these Jews should know they were saved. Acts 10:46 says, "For they heard them speak with tongues, and magnify God." After hearing these people of the Italian band praise God for salvation, which they had long sought—praise Him in Latin, I suppose, and in Aramaic, possibly some of them in Greek, so that all present could understand clearly and no one could doubt that they were saved—Peter was convinced that salvation had been granted to the Gentiles. And the other Jews at Jerusalem agreed, "Then hath God also to the Gentiles granted repentance unto life."

In other words, the doubting Jews with Peter needed to have the evidence that the Gentiles were really saved. The important thing was what these people said. But Peter and his crowd could not understand them well, I suppose, except in their own language.

When Cornelius and his crowd spoke for the purpose mentioned, these doubting Jewish visitors "heard them speak . . . and magnify God." They evidently heard in their own languages and understood in their own languages what these converts were saying. It is easy for us to see why God thus had Cornelius and his household to prove that they were saved. Whether Cornelius and his household already knew these languages, or whether they spoke by a miraculous gift, we are not told. They simply testified in tongues, that is, in languages, and were heard and understood. Their testimonies, given in the power of the Holy Spirit, proved that they were saved.

Remember, this is the first time the Gentiles had had the gospel preached to them as a group of Gentiles and not as Jewish proselytes. This time the use of tongues is reversed. It is not Peter who spoke in tongues but others who spoke to Peter in tongues for the very practical reason that there was a language barrier that needed to be overcome. It was a practical, reasonable thing. Speaking in tongues was not mentioned as a proof of the fullness of the Spirit or the evidence of the fullness of the Spirit.

3. In Acts 19:1-6 Tongues Are Not Mentioned as a Necessary Sign of the Fullness of the Spirit

The third and last recorded case in the New Testament of Christians filled with the Holy Ghost and speaking in tongues is in Acts 19:1-7 where we read as follows: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them,

Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."

Ephesus was a great, busy, cosmopolitan city of many languages. In the same nineteenth chapter of Acts we are told that the statue of Diana was worshipped by the Ephesians, and the story is told of a Gentile mob of idolaters who would have killed Paul and his companions, and who specially hated the Jews.

Ephesus would have very strong influences from at least three sources. There was the Roman imperialistic government and officers, there was the strong Grecian cultural influence, and of course the influence of the Jews, also, in language and commerce. A number of languages would be spoken in Ephesus. Certainly Latin and Greek and Aramaic would be spoken there regularly. So it is not surprising that these who were filled with the Holy Spirit after Paul laid his hands upon them spoke in languages (plural languages).

But was this speaking in tongues in Acts, chapter 19, miraculous? I do not know. You do not know. The Bible simply does not say. They spoke with more than one language and prophesied. That is all that the Scripture says in Acts 19:6. It may have been a supernatural gift of tongues, but the Bible does not say so. None of us has a right to dogmatically say what the Bible does not say. It is very possible that these men, "about twelve," represented several different nationalities, and when they were filled with the Holy Ghost and began to witness and prophesy for the Lord, they spoke in their various languages. More than that, we cannot say.

But certainly no Scripture here says that the speaking in tongues is the Bible evidence of the fullness of the Holy Spirit. If God gave them here a gift of tongues for His own reasons, I praise the Lord for it. I do not need even to understand all about it. Whatever God did is all right. But we would be wrong to infer what the Bible does not say, that every person ever filled with the Holy Spirit must speak in tongues. That the Bible does not say and that we have no right to claim.

You see that in the only three recorded examples of people speaking in tongues, it is never declared to be a sign of the fullness of the Spirit.

We have shown above that there is not a single statement in the Bible declaring that speaking

with tongues is the initial evidence of the fullness of the Holy Spirit. Then, we particularly discussed the Bible promises preceding Pentecost and the account of the Petecostal revival and later references to it and found that there was no indication that speaking in tongues even at Pentecost was intended as the initial evidence of the baptism of the Holy Ghost. Then a study of the speaking in tongues in the household of Cornelius in Acts, chapter 10, shows that tongues was here not mentioned nor intended as a necessary sign but only a practical use to overcome the language barrier between nationalities. Lastly, we studied the third and last example described in the Bible where people actually talked with tongues, that is, Acts 19:1-6. And there, too, we found no statement that speaking in tongues was the initial evidence of the baptism of the Holy Spirit. In fact, there is no particular evidence that the tongues were a miracle at all. It may have been simply natural use of foreign languages.

4. Bible Examples of People Filled With the Holy Spirit Without Speaking in Tongues Proves Tongues Un-necessary.

As the good people of the tongues movement frankly confess, there is no direct Scripture statement that speaking in tongues is the initial evidence of the baptism of the Holy Spirit, the required evidence. Pastor Donald Gee, in his booklet mentioned before, *Speaking in Tongues—The Initial Evidence of the Baptism of the Holy Spirit*, says:

"Now the doctrine that speaking with other tongues is the initial evidence of the baptism of the Holy Spirit rests upon the accu-

mulated evidence of the recorded cases in the book of Acts where this experience is received."

He should have said "in the New Testament" instead of "in the book of Acts." Or perhaps he should have said "in the Bible." Certainly people were filled with the Holy Spirit in the event recorded in other books of the Bible besides the book of Acts. But never mind—the important thing is that the doctrine of speaking in tongues as the initial evidence of the baptism of the Holy Spirit or fullness of the Spirit must stand or fall on the recorded cases in the Bible.

Of course if God had wanted to teach that doctrine, He could have taken only one verse anywhere in the Bible to state that speaking in tongues is the Bible evidence of the fullness of the Spirit. He did not do so. It is dangerous and wrong to found any doctrine on implication without a single categorical statement in the Bible. But if there be any Bible proof that speaking in tongues is required as the initial evidence of the fullness of the Spirit, then the recorded cases in the New Testament of people filled with the Holy Spirit must show that they spoke in tongues, as a miraculous manifestation, that is, in languages they did not previously know. However, the very obvious truth becomes apparent as we read every case in the New Testament where people were filled with the Holy Spirit. In most of such cases not a single word is said about them talking in tongues. In most cases in the Bible where people were filled with the Holy Spirit, they definitely did not speak with other tongues. The argument for speaking with tongues, as

evidence of being filled with the Spirit, falls down.

In fact, there are only three definite cases related in the New Testament where particular people talked with tongues. The first case is described in Acts 2:1-11. The disciples at Pentecost were given the miraculous power to speak in the languages of other people who were present, and these heard the gospel in their own tongues in which they were born. The second is in Acts 10:46 where we read how Cornelius and his household, of the Italian band, after believing, magnified God and gave their testimony in languages. We are not told whether it was a miraculous gift or whether they simply praised God in the Latin and Aramaic, which languages they already knew, so that all present would hear and understand. The third case is in Acts 19:1-6 where about twelve men were filled with the Holy Spirit after Paul laid his hands upon them and prayed and they spake with tongues and prophesied. We are not told what the languages were. We are not told that the languages were the evidence of the fullness of the Spirit. We are not even told that the tongues were a miraculous gift, that the languages were unknown to them before. And remember that these are the only three cases described in the whole Bible where anybody talked with tongues. There is some mention of the tongues question other places but no other particular instances are related. These are all the concrete Bible examples that anybody in the

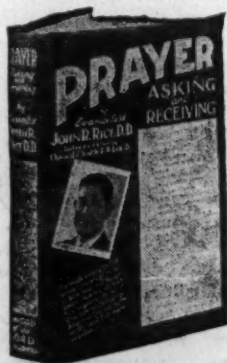
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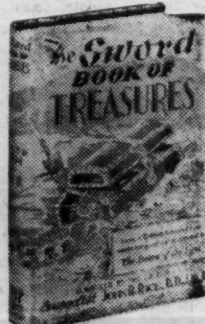
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Speaking In Tongues

(Continued from Page 5)

world can find for the tongues doctrine.

On the other hand, there are many, many cases related in the Bible, of people filled with the Holy Spirit who did not speak with tongues. And four of these cases were specially important ones where people were filled with the Holy Spirit for the first time, and where speaking in tongues could not have been the initial evidence of the baptism of the Holy Ghost.

FIRST, CONSIDER JOHN THE BAPTIST. We have a Bible account of how he was filled with the Holy Spirit the first time and did not speak with tongues. The angel appeared to Zacharias to promise that he would have a son, John, and said:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God."—Luke 1:15, 16.

Note that John the Baptist had exactly the same endowment that the disciples received at Pentecost. He was "filled with the Holy Ghost." In Acts 2:4 we are told about the disciples at Pentecost, "And they were all filled with the Holy Ghost." It was the same blessing.

Note also that it was for the same soul-winning purpose. The Scripture above says, "And many of the children of Israel shall he turn to the Lord their God."

John the Baptist was filled with the Holy Ghost just like the disciples were later filled at Pentecost, he had the same soul-winning power, but he did not talk in tongues. In the case of John the Baptist, speaking in tongues was not the initial evidence of the baptism of the Holy Ghost.

SECOND, CONSIDER JESUS CHRIST. The Lord Jesus is the pattern and example for Christians and we are to follow His steps. Jesus as our example was definitely filled with the Holy Spirit. This occurred at His baptism, according to Luke 3:21, 22 which says:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Note that this was the first time that Jesus was filled with the Holy Ghost. Up to this time, although the perfect Son of God, He had never preached a sermon, never worked a miracle, never healed the sick, never won a soul. And the language which Luke was inspired to use further on in the same story shows that Jesus had exactly the kind of endowment of power that the apostles and others received at Pentecost.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."—Luke 4:1.

"And Jesus returned in the power of the Spirit into Galilee."—Luke 4:14.

Then in the synagogue in Nazareth Jesus quoted from Isaiah 61:1 the Scripture, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel..." (Luke 4:18). And then Jesus said to His hearers, "This day in this scripture fulfilled in your ears" (Luke 4:21).

This special endowment of power which the dear Lord Jesus received at His baptism is described again in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

You see, then, that the Lord Jesus was "anointed... with the Holy Ghost and with power." We were told that "the Holy Ghost descended... upon him," that He was "full of the Holy Ghost," and that He returned "in the power of the Spirit." Jesus Himself had, as our example, what He

commands us to have and what the apostles and others received at Pentecost. But not a word is said about Jesus speaking in other tongues. In His case speaking in tongues was not required and certainly was not the initial evidence of the fullness of the Holy Spirit.

CONSIDER CONVERTS IN SAMARIA. The eighth chapter of Acts tells how Philip went down to Samaria and preached Christ and a great multitude of people were saved. And we are told in detail of how they received the Holy Spirit in power. Acts 8:14-17 says:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

The preceding verses have already said that these Samaritans had believed and been baptized. Verse 14 then tells us that they "had received the word of God."

When these converts in Samaria "received the Holy Ghost," we believe that they were simply endowed with power from on high, as the apostles and others were at Pentecost. Certainly they had already been saved. And when they were saved, it is equally clear that the Holy Spirit was the one who had saved them, and they were born of the Spirit and had the Holy Spirit dwelling in them before Peter and John came down from Jerusalem and laid their hands on them that they might receive the Holy Spirit. They received Him in power, in a soul-winning endowment and anointing, just as other Christians in the books of Acts did.

But note that there is nothing said about speaking in tongues, and certainly speaking in tongues was not necessary to them and was not the initial evidence of the fullness of the Holy Spirit.

CONSIDER THE APOSTLE PAUL. In Acts, chapter 9, we have the story of the salvation of Saul, later called the Apostle Paul. Then after Paul had fasted and prayed three days and nights, Ananias, the disciple, was sent to him. Acts 9:17 says:

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

After his conversion, after he had already surrendered to Jesus and called Him Lord, after he had already been told by the Lord that he would be sent far hence to the Gentiles, and after the Christian Ananias, called him brother, Saul was "filled with the Holy Ghost."

This is the same term used about the disciples at Pentecost. "And they were all filled with the Holy Ghost" (Acts 2:4). So Paul the apostle was here filled with the Holy Spirit, endowed with power from on high for the first time, and that within three days after his conversion. But Paul did not speak with other tongues! Speaking in tongues certainly was not necessary in his case and was not the initial evidence of the baptism of the Holy Spirit.

These four cases of John the Baptist, Jesus, the Samaritan Christians, and Saul, later called the Apostle Paul, are absolute proof that in Bible times speaking in tongues was not required and was not the initial evidence of the fullness of the Holy Spirit.

Please note very carefully that in every single one of these four cases we have the Bible description of the first time they were filled with the Holy Spirit. And they did not speak with tongues.

There are a number of other cases where people were filled with the Holy Spirit and it is recorded in the Bible, which may have been the first time they were

filled with the Spirit. In Luke 1:41 we are told, "... and Elisabeth was filled with the Holy Ghost." In Luke 1:67 we are told, "And his father Zacharias was filled with the Holy Ghost..." Yet neither of these Christians spoke in other languages. Why should they? There was no one else present who could better understand a foreign language than their own. In their cases certainly speaking with tongues was not the evidence required nor given for the fullness of the Holy Spirit.

But why should the first occasion when one is filled with the Holy Spirit require a special sign of speaking with tongues and a second occasion of being filled with the Holy Spirit not require such a sign? There is no such teaching anywhere in the Bible. Pentecostal groups claim tongues are demanded for the first filling, only, not more, because we have so many, many cases in the Bible where people were filled with the Holy Spirit and did not speak with tongues. Consider the following cases where the Scripture is not specially considering the first time people were filled with the Holy Spirit but where it is plainly said that they were filled with the Holy Spirit. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Note that the same nine words are used as in Acts 2:4, "And they were all filled with the Holy Ghost." Yet no word is said about tongues.

Another case worth study was Stephen. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost..." (Acts 6:5). The rest of the sixth chapter and all of the seventh chapter of Acts are given to Stephen, the Spirit-filled deacon, and there is not a hint of speaking in tongues.

Barnabas, too, was filled with the Holy Ghost. Acts 11:24 says: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Barnabas is repeatedly mentioned but no word is said about him speaking in tongues.

It is obvious that speaking in tongues is not the necessary evidence, is not the usual evidence, is not the initial evidence, of being filled with the Holy Spirit, according to the examples given in the Bible. Many people were filled with the Holy Spirit and had the same power that the Christians received at Pentecost. But they did not hear the sound of a rushing mighty wind as people did at Pentecost. There were no visible "tongues like as of fire" resting upon them. They did not need to speak in foreign languages. But they did have the same endowment of power to speak for Jesus Christ.

In Acts 4:31 there was an earthquake when the disciples were filled again with the Holy Spirit, but no speaking in tongues. It is quite clear that incidental and outward manifestations varied from time to time. But the power of the Holy Spirit was always given to enable Christians to speak for the Lord and to carry His gospel, as Jesus had plainly promised that it would be given to those who would tarry for this power.

People who believe that speaking in tongues is the necessary initial evidence of the fullness of the Holy Spirit make a great distinction between tongues as an initial evidence of the fullness of the Spirit, and the gift of tongues. They say that every Christian, to be first filled with the Holy Spirit, must talk in tongues. But they say that the gift of tongues whereby people may frequently, or perhaps even at will, talk in tongues, is another gift given only to a few people. But the Scripture has no such teaching, makes no such distinction. Certainly

the tongues at Pentecost was "the gift of tongues." The gift of tongues was rare. The gift of tongues was clearly given to those filled with the Holy Spirit at Pentecost in order that they might speak the gospel to others. There may have been a gift of tongues with Cornelius and his household, but the Scripture does not say so. Perhaps they already knew the languages they used. There may have been a gift of tongues to the twelve men mentioned in Acts 19:1-6, but the Scripture does not say. We know that they praised God in foreign languages. We do not know that it was a miracle. They may have simply used languages they already knew. The Bible does not say. But there was a gift of tongues in Bible times. It was very rarely given. It was certainly not given as the initial evidence of the fullness of the Holy Spirit.

"But wait!" says some dear Christian friend who believes that speaking in tongues is the Bible evidence of the fullness of the Spirit. "We believe that the Samaritan converts mentioned in Acts 8:14-17 did talk in tongues. The Scripture does not say so, but we believe they did. We believe that Saul, later called Paul the apostle, did speak in tongues when he was filled with the Holy Spirit, though Acts 9:17 and the Scriptures following do not say so."

My answer is that no Christian has a right to read into the Bible what it does not say. If we cannot make a doctrine from what the Bible plainly says, we have no right to found a doctrine on things it does not say. But we have, written down in the divine Word of God, exactly what God wanted us to know about these cases. If God had wanted us to believe that these converts spoke with other tongues or languages when they were filled with the Holy Ghost, He would have said so. He did not say so. It is only fair to believe that God did not want us to believe so. Let me say again, no Christian has a right to read into the Bible what it does not say, nor to found a doctrine on something that he infers is true, when the Bible never says anything of the kind.

No, those who base their faith upon the Bible must come to the clear conclusion that one need not talk in tongues as the evidence that he is filled with the Holy Spirit. The Bible does not require it. Many Bible examples given did not speak in tongues when they were filled with the Holy Spirit, even the first time. The examples of John the Baptist, and Jesus, and the Samaritan converts, and the Apostle Paul ought to convince every Christian that speaking in tongues is not to be sought, and not to be expected or required as the sign of the fullness of the Holy Spirit, not in the initial case or any other case.

5. Great Soul Winners of All the Centuries, Filled With the Holy Spirit, Have Not Talked in Tongues

We have proved from the Bible that speaking in tongues is not required, it is not the initial evidence of the fullness of the Holy Spirit, and many cases are given in the Bible where people were filled with the Holy Spirit and did talk in tongues.

Now I want to call your attention to the fact that the greatest soul winners that God has given to His people down through the centuries have been filled with the Holy Spirit without talking in tongues. That ought to be enough to settle for any thinking person the truth, that people who are filled with the Holy Spirit need not speak in tongues.

Fortunately we know that it is only through the power of the Holy Spirit that people carry out the Great Commission and win souls. Jesus commanded His disciples "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," but "tarry ye," said He, "in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:47, 49). And Jesus Himself plainly said to these disciples, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We know that the power of the Holy Spirit will make people witnesses, make people anointed, fruitful soul winners. That is what happened to the disciples at Pentecost and others in the New Testament times who were filled with the Holy Spirit, including John the Baptist, Jesus, Deacon Stephen, Barnabas, Paul the apostle, and others.

Now down through the centuries there have been many men greatly used of God in soul winning. And these men, almost without exception or entirely without exception, claimed to have upon them the power of the Holy Spirit, to be endued with power from on high. They were filled with the Holy Ghost. They themselves have said so, their works have proved it. Yet the most useful soul

(Continued on Page 7)

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"Mother used one of Billy Sunday's sermons on dancing awhile back to silence the cynical school teacher we have here. Most of the youngsters attending our little country school here are also members of the American Sunday School and the youngsters were getting to the place where they weren't accepting all 'teacher' said, so she began a campaign, favorable to dances, particularly. Since mother gave her Billy Sunday's sermon, and incidentally, the rest of The Sword, she has been silent on the subject of dances, so far as we know!

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Miss Nellie Brockway
Warwick, N. Dakota

Speaking In Tongues

(Continued from Page 6)

winners through the centuries have not talked with tongues.

Consider D. L. Moody. It is said that he won a million souls to Christ. He was certainly the most influential Christian in the entire world during his century. And he himself claimed that he had been definitely filled with the Holy Spirit. He knew when it happened, in Wall street, New York City. The marvelous ministry God gave him in soul-winning power proved his claim. Yet D. L. Moody never did speak in tongues. Sometimes tongues people have been very careless and quick to claim D. L. Moody as of their persuasion. He did have a definite fullness of the Holy Spirit. He definitely did not speak in tongues. To this, his own words and the testimony of his family, his co-workers, and his biographers all agree. D. L. Moody did not have speaking in tongues, did not need that as a sign that he was filled with the Holy Spirit.

Consider Charles G. Finney, whose marvelous revivals are told about in his autobiography. Finney tells how he had a powerful "baptism with the Spirit." That is what he calls it. He tells of the mighty power of God that came upon him. Immediately this power was manifested in the saving of many souls. And Finney was one of the most remarkable characters in modern times, the greatest soul winner in the eighteenth century, as Moody was in the nineteenth century. But Finney did not talk in tongues. Why should he? There was no occasion for it. And Finney is an example to prove that people can be filled with the Holy Spirit, just as the Bible commands us to be, without talking in tongues.

Dr. R. A. Torrey was a mighty evangelist, as well as one of the world's best Bible teachers. In his tour around the world, at least a hundred thousand souls turned to Christ. He carried on the mighty work of evangelism, following much in the steps of D. L.

Moody. But Torrey himself is on record that though he knew his ministry was empowered by the Holy Spirit in a wonderful way, he never spoke with tongues and was thoroughly convinced that it was not required, was not a sign from God, not the evidence of the fullness of the Holy Spirit. For further information see the comments in his book, The Holy Spirit: Who He Is and What He Does.

John Wesley, Whitefield, Charles H. Spurgeon, J. Wilbur Chapman, Billy Sunday, Len G. Broughton, George W. Truett, Gipsy Smith—all of these mighty soul winners depended upon the power of the Holy Spirit and had that power so that in each case they won many, many tens of thousands, some of them hundreds of thousands of souls, yet none of them talked with tongues!

I am familiar with the leading soul winners on this continent at this time, evangelists, pastors, youth leaders. Name them over: Dr. Bob Jones, Dr. Hyman Appelmann, Dr. Charles E. Fuller, Dr. Robert G. Lee, Jack Werten, Billy Graham, Torrey Johnson, Percy Crawford, and others. None of these men, remarkably used of God in soul winning, have talked with tongues. All of them know that the souls they have won were won in the power and fullness of the Holy Spirit.

The leading soul winners down through the centuries, endowed with the mighty power of God, have not talked in tongues. And surely that helps to prove that speaking with tongues is not the mark, the initial evidence of the fullness of the Holy Spirit. And speaking in tongues thus is surely not expected nor demanded of Christians who would be filled with the Spirit. It is certainly unscriptural, as well as unkind and somewhat pharisaical, to say that these mighty men of God like Moody and Torrey and Gipsy Smith, for example, were not filled with the Holy Spirit because they did not speak in tongues, though they won hundreds of thousands, yea, millions of souls altogether.

ECHOES OF CHICAGO CONFERENCE

By the Editor

The Sword Conference on Evangelism in Chicago last Thanksgiving week, with auxiliary conferences in Wheaton and Rockford, Illinois, and Gary, Indiana, brought great blessing to many as is indicated by repeated echoes we get in the mail. The ministers and Christian workers who went back to their homes in twenty-nine states and five provinces of Canada have written us a good many letters telling of blessings received. Some have suggested that such a conference should be held in Chicago each year. Let us prayerfully consider that suggestion.

Do not forget the great summer conferences. THE SWORD OF THE LORD is definitely committed to summer conferences on revival and soul winning as follows:

LAKE LOUISE, TOCCOA, GEORGIA, July 11-17. A number of speakers have already accepted invitation to this great conference. We expect to fill the great LeTourneau-built hotel.

CEDAR LAKE, INDIANA, July 16-24. Cedar Lake is forty miles from Chicago, and we expect many friends from this area to crowd the conference grounds throughout the nine days. Part of the time we will have special emphasis for youth. There will be a strong program.

SILOAM SPRINGS, ARKANSAS, at Baptist State Assembly Ground, August 7-14. The camp grounds have equipment to care for more than 1,200 living on the grounds! We will have our own cook and help. Meals and other expenses will be remarkably inexpensive. Southwestern friends should save this date.

We are invited to put on a conference on evangelism at Chetok Conference Grounds in Wisconsin, but plans have not been com-

pleted.

The editor will speak in a conference on evangelism sponsored by the Northwestern Schools, Dr. Billy Graham, president, at Medicine Lake, Minnesota, August 14-21.

Let every reader who possibly can do so plan your vacation now to be at one of these great conferences on revival and soul winning sponsored by THE SWORD OF THE LORD and conducted by Spirit-filled evangelists and with strong Bible teaching.

We have finally carefully checked all of the accounts of the Sword conference at Chicago and auxiliary conferences. We find that there was a deficit of \$525.59. That is, without taking any money for the publicity in THE SWORD OF THE LORD and without the editor's taking any remuneration for the time spent on the conference, there was a loss of \$525.59. Perhaps some who were blessed by that conference or others would like to invest some money in this great business of stirring revival fires and warming the hearts of Christians for soul winning. If so, you may help us take care of this deficit.

It is a long, hard pull trying to bring back the day of great revivals, trying to make Christians into soul winners, trying to stir Christians to prayer and to be filled with the Holy Spirit. But God is blessing the work and we are glad to spend time and money and toil when we know it is sowing the seed for revival.

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Sword Book Club NEWS

MORNING and EVENING

A Daily Devotional Book

By CHARLES H. SPURGEON

Our January selection is not only a famous book—it is absolutely the most appropriate one we could have found for a New Year's selection! *Morning and Evening* is a series of devotional readings by the great Charles H. Spurgeon, long pastor of Metropolitan Tabernacle, London, most famous preacher of his day. Though they take only three or four minutes to read, they will help you start the day with a breath of heaven and close it with a wonderful thought. A great encouragement to that most important aspect of Christian living—daily time in meditation and prayer. Though they will not take the place of Bible reading, these little readings will delight your heart and encourage you to seek further blessing in the Word, and they provide a sweet thought when only a moment is available.

Every Sword Book Club member should have a time of daily devotions, and this book is an excellent reminder and aid. Two readings for every day of the year, based on precious selections of Scripture. The New Year is a good time to start with a book like this. We know you will find it not only helpful and blessed but really delightful. The original readings have been condensed and edited by David Otis Fuller, who has done so many of Spurgeon's works successfully. 376 pages, cloth binding. Truly a **\$2.50** lovely book. Price only

Evangelist William H. Rice, Wheaton, Illinois: "This book is one of the old stand-bys—a true

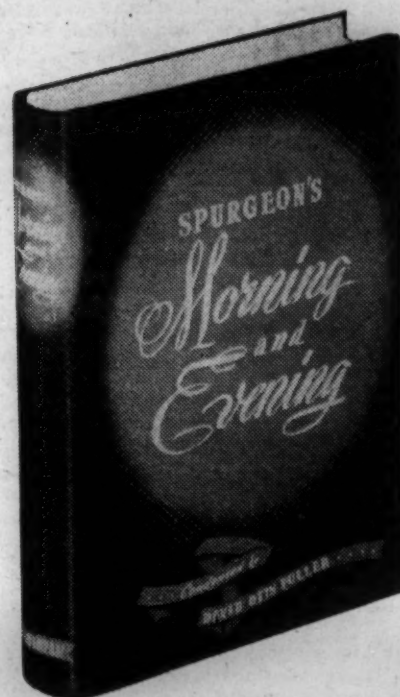
Christian classic. There is a Scripture verse and a brief meditation written in characteristic Spurgeon eloquence for both morning and evening of every day in the coming year. What an aid to daily devotions! What a marvelous force of inspiration with which to greet the sun and kiss the moon good-night! A wonderful book with which to begin 1949."

Dr. V. Raymond Edman, President, Wheaton College, Wheaton, Illinois: "The condensation of the larger works has been excellently done, without loss of thought and content. On the contrary, the shorter comments seem more pithy and pointed than do the original. Spurgeon, the prince of preachers, lives again in these pages, with helpful and earnest exhortation for each day's journey. The issuance of these devotional readings in condensed form constitutes a new book of daily devotions for the year."

Dr. Henry Hepburn, Pastor Emeritus, Buena Presbyterian Church, Chicago, Ill.: "For many years 'Morning and Evening' has been a classic among the books of devotion. Into it Charles H. Spurgeon poured his choicest heart thoughts. Doctor Fuller has rendered us a great service by condensing the original volume, and these 732 daily readings are now printed in an attractive form. The messages will be found to be like heavenly manna for hungry souls."

Dr. T. Roland Phillips, pastor Arlington Presbyterian Church, Baltimore, Md.: "This is a book

January Selection 1949



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of daily devotions. Brief comments are made on two different passages each day—one for the morning and one for the evening. No one needs to be told of the helpfulness of Spurgeon's writings. These comments, taken from the great storehouse he left behind, will greatly bless and help the people of God. Every Christian ought to have a book for devotional readings. Of the many now in circulation this is one of the best." Dr. Robert G. Lee, President Southern Baptist Convention: "Simple, brief, heart-felt. They stir our hearts and give strength for our present needs. Marvelous versatility."

Alternate: The Ecclesiastical Octopus

By ERNEST GORDON

170 pages, price \$2.00. (Purchase of this book counts toward free dividend book.)

Dr. Robert G. Lee: "This is a factual report on the Federal Council of Churches of Christ in America, and is a most important book for American Christians to read."

"The author gives authentic proof of how thousands of Americans, including ministers, have been used successfully by the Communist party as fronts with their church groups, to promote some of the most important issues of the day. He points out, in no uncertain terms, the dangers of the F. C. C. to America, and the cause of Christ, and warns us of the subversive teachings of many of their leaders."

"We should be concerned," Dr. Lee says, "over the mutilation that our doctrinal beliefs are receiving at their hands—such prominent leaders as Dr. Harry Emerson Fosdick, one-time pastor of the First Presbyterian Church in New York, and Dr. Shailer Matthews, a former President of F. C. C. Dr. Fosdick saying: 'Of course, I do not believe in the Virgin Birth or in that old-fashioned substitutionary doctrine of the Atonement, and I do not know any intelligent Christian minister who does'—and Dr. Matthews who summed up his convictions about heaven as follows: 'We shall never be more truly immortal than we are at the present time'—and many other such blasphemous statements are authentically recorded in these pages."

"F. C. C. was organized in 1907. Its purpose, as outlined then, may have been good, but surely any high school Christian boy or girl, reading these facts as presented in this book, can recognize that it is now saturated with unbelief. 'It is dead at the heart. The sooner it is buried, the better.'"

Dr. V. Raymond Edman: "At last we have in brief compass a factual, thoughtful, thoroughly documented statement on the Federal Council of Churches. Mr. Gordon is a scholar of the first water, and his dispassionate dissection of the Federal Council, while written without venom, is completely devastating. The pastor or layman who wants incontrovertible factual material, well organized, can find it in *The Ecclesiastical Octopus*."

Dr. Henry Hepburn: "Here is an indictment of the Federal Council of Churches and all modernists. As one reads *The Ecclesiastical Octopus* and studies the documentary evidence listed he cannot help but be amazed. The author brings us a story that reveals the Satanic influences at work in our day. Christian workers will do well to avail themselves of this revealing volume."

Dr. John W. Bradbury: "Ernest Gordon has the unique faculty of collating evidence and conviction regarding the modern confusing interdenominational organizations. Here he examines the Federal Council of Churches with keen penetration. Church union as the ecclesiastical threat to conservative churches is lucidly exposed."



Alternate: Bird Life in Wington

By J. CALVIN REID

A book of delightful stories for children that will also fascinate adult readers. One of the best Christian story books we have seen in years! 122 pages, price \$1.50. (Credit toward free dividend book given when alternate is purchased.)

Dr. T. Roland Phillips: "This is really a very excellent little book. It contains 30 very brief stories, each of which has a most needed lesson. The stories are especially adapted for children, but they are so interesting and unusual that adults will find blessing in them too. I most heartily commend the book."

Dr. Henry Hepburn: "A splendid array of Bible verses woven into these messages will abide in children's hearts. A real helpful volume of Sunday afternoon or bedtime stories."

Dr. V. Raymond Edman: "Here is a charming and delightful volume for old and young alike. Birds become very human, and seem close to us. We laugh and cry at ourselves as we see ourselves in the experience of these birds. Wide observation, insight into personality, and delightful humor mark these stories."

Evangelist William H. Rice: "One of the cleverest bits of writing for the youngsters it has ever been my pleasure to read. Your boys and girls will never forget the lessons they learn from the lively events taking place in Wington and the First Birderian Church there! The bird characters are named with the skill of a Bunyan or a Dickens and how you will enjoy 'Bing' Canary, the soloist; Mr. Buzzard the undertaker; silly Gerty Goose, the Fuller Grass salesman; Pastor Penguin, and older folks will be more than amused as they see themselves pictured in the inhabitants of Wington. Really a dandy book."

Dr. Bob Jones, Jr.: "A better study in human nature than many a biography that deals with real people."

Dr. Robert G. Lee: "Delightful! . . . I was completely fascinated with the author's style and subtle caricatures and could not put the book down until I had completed it. If it holds any more appeal for young people than it holds for me, it would be difficult to estimate its influence and worth." **\$1.50**

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